

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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GOLIATH OF GATH.



The foregoing plate is designed to illustrate the armour of this famous champion; whose enormous stature and size are strikingly shewn by comparison with his armour-bearer of the common height, bearing the shield and spear of the giant. He was about twelve feet and a half high, and defended by armour proportioned to his stature. An author who has endeavoured to ascertain the weight of his armour, thinks, that allowing a proportionable weight to each part, it must have been about two hun-

dred and seventy-two pounds. This calculation however, as well as the above delineations, are only advanced as probabilities; though as the drawing is founded upon the scriptural description, according to the acknowledged signification of the words used for each part, it must in some degree resemble the original. With the description and history of this heathen warrior, (1 Sam. xvii.) and of David's killing him by slinging a stone with such force that it sunk into his forehead, it would be uncharitable to suppose any of our readers to be ignorant. It is therefore only necessary to remark, that David is by some believed to have composed the 144th psalm, beginning with "Blessed be the Lord my strength, who teacheth my hands to war and my fingers to fight;" after he had slain this haughty Philistine; and that his sword is supposed to be here drawn too long for David ever to have used, as by 1 Sam. xxi, 9, we find he did; and indeed much longer, in proportion, than ancient swords have been generally represented.

PARTS OF ANCIENT ARMOUR.

We find in the holy scriptures not only histories wherein armour and some of its parts are described, but also allusions to complete suits of armour, and to the pieces of which they were composed. We have in the foregoing plate presented our readers with examples of each.

First, the leg pieces, (A A) which have no joint, although they also cover a considerable portion of the thigh: these have been in other instances divided into two as in the armour of Goliath; and those intended to cover the thighs are called *cuisse*s, while those of the legs have received the name of *greaves*. These, however, are comparatively modern improvements: those in one piece covering only the front part of the leg, as above represented, being the most ancient.

The *cuirass* or body armour (C) is thought by some to have been made of leather, or some such flexible material capable of taking the form of the parts; though there

appears no insuperable objection to its being formed of separate pieces of metal, accurately joined together when put on, like Goliath's brazen coat of mail. (1 Sam. xvii. 5.)

The *shield* (σ) is not fully exposed to view, the helmet hanging upon it, concealing the upper part, which may be judged of from the lower part of its orbit, the ancient shield being either of a circular or oval form.

The *helmet*, (π) with its flowing crest of horse hair, was manifestly of one piece, and intended to cover the whole head: it therefore differed from those generally used in Europe, before and since the invention of gun powder; the former had a vizor or sight-piece, with a barred grate in the front, which could be raised up and let down again at pleasure; the latter, that is the helmet, now worn by horse soldiers, hardly consists of any thing beyond a high and ponderous covering for the top of the head. The alterations however, are principally owing to the invention of gun powder, which has greatly superseded the use of the sword and spear in battle, and renders defensive armour of little or no avail. To such perfection mankind have at length brought the horrible art of destroying one another.

BURMAN MISSION.

[Concluded from p. 579.]

For the next seven months, hardly a day passed in which I did not visit some one member of Government, in order to interest their feelings on our behalf. The King's mother, sister, and brother, each in turn, exerted their influence in our favor; but, so great was their fear of the Queen, that neither of them ventured to make a direct application to his Majesty: and, although my various efforts were useless as to their grand object, yet the hopes which they exerted kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done.

The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantages over the native soldiers at Arracan, 200 of whom he had sent as prisoners to Ava: this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favorable reception at Court: and every honor in the power of the King to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real King of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson: he listened to the petition attentively, made some inquiries relative to our coming to Ava, and then said that he would reflect on the subject—"Come again to morrow." My hopes were now more sanguine than ever; but the morrow dashed them all, when the proud Bundoolah uttered—"I shall soon return from Rangoon, when I will release the Teachers, with all the other prisoners."

The war was now prosecuted with all the ener-

gy of which the Burmans are capable. Their expectations of complete victory were high; for their General was invincible, and the glory of their King would accompany their armies. The Government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories; and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and, that I might not be immediately recognized as a stranger, and sometimes gain admission to Mr. Judson's prison, I adopted the Burman dress altogether.

Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. Judson; and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant.

The means which we invented for communication were such as necessity alone could have suggested. At first, I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried, perfectly legible. But after some months' experience, we found that the most convenient as well as safest mode of writing, was to roll up a chit, and put it in the long nose of a coffee-pot in which I sent his tea. These circumstances may appear trivial; but they serve to show to what straits and shifts we were driven: it was a crime of the highest nature, to be found making communications to a prisoner, however nearly related.

Bundoolah departed from Ava, in all the pomp and splendor imaginable; commanding an army of between 40,000 and 50,000 men: he was to join the Prince Thar-yar-wa-dee, who had marched some months before, at the head of an equal number. The first two or three reports of the invincible General were of the most flattering nature, and were joyfully received by the firing of cannon. Now—Rangoon was surrounded by the Burman troops: then—the fort of the Pagoda was taken, and guns and ammunition sufficient for the Burman army, should the war continue ever so long: and next—his Majesty might expect to hear, that not a white face remained in Rangoon! But no such report ever came—the cannons ceased to fire on the arrival of a boat—and soon it was whispered about that the Burmans were defeated, and thousands of them killed, among whom were many officers; and that Bundoolah and the few that remained had fled to Donaboo. With what anxiety did we listen for the report—"The English are advancing!" for, in the arrival of foreign troops, consisted our only hope of deliverance.

The war now dragged on heavily on the part of Burmans; and though the King and Government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine.

The news, at length came, that the English army were advancing, and that they were within 20 miles of Donaboo. The town was all confusion, and the Queen began to send away, to a more secure place, her immense treasure. It was now the first of March, the commencement of the hot

season, which, in Ava, is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed. I again applied to the Governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power; but all in vain. The old man shed tears at my distress; but said that it was not in his power to comply with my request, for his orders were from a high quarter: he had even been commanded to execute all the white prisoners in private; and, to keep them in close confinement was as little as he could do. He ordered, however, that they should be allowed to go outside of the door, to eat their rice; and, when inside, be placed as near the door as possible. I was afterwards informed, from good authority, that the Queen's brother, Mentho-gyee, had ordered the Governor to destroy the white prisoners; but that the Governor, fearing they might be required by the King, dared not obey.

The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful: indeed the confined air deprived them of inclination for food, and their whole appearance was more that of the dead than of the living. I daily visited the Governor, and continued to entreat him to pity the foreigners: sometimes he appeared to feel for us, and seemed half inclined to listen to my request; but the fear of Mentho-gyee, doubtless, prevented.

It was now reported that the foreign troops had reached Donaboo, and was whispered about that Bundoolah was dead. No one, at first, ventured to say this openly; but the report was now conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast, and exclaimed, "Ama, Ama!" What was to be done now? Where could another General be found, and from what quarter could troops be raised? The Prince and Woongyees at the Burmese camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment. "What!" said one of the Woongyees at Court, "shall we allow it to be recorded in a future history of the country, that our glorious King made a peace with strangers, and gave them part of his territory? No, we will die first!"

The Pagan Woongyee, who had been in disgrace for some time, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his Majesty to allow him to go at the head of a new army; and positively assured the King, that he would conquer the English, and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement, now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonogo, a Spanish gentleman, who had for twenty years been high in the King's favor, and had done all in his power to alleviate the sufferings of

the foreign prisoners; but he was now among them.

Mr. Judson had now been in close confinement and in five pair of fetters, for a month; and with anguish indescribable, I saw him sinking under the weight of his sufferings. He was taken with a high fever. My distress and entreaties now prevailed with the Governor of the city to give a written order to remove Mr. Judson from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order to give him medicine, and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. Judson, who began now to hope that he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were yet before us. I had gone in one morning to give Mr. Judson his breakfast, and intended spending a few hours as usual, when the Governor, in great haste, sent for me. I was agreeably disappointed on appearing before him, to find that he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily, and whispered that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the Governor, I ran down stairs into the street, hoping to catch a sight of them; but they were beyond the reach of my eye. I inquired of all whom I met, which way the white prisoners were gone; but no one knew. I returned again to the Governor, who declared that he was perfectly ignorant of their fate; and that he did not know of their being taken out of prison till a few moments before. This was all false; as he had evidently been detaining me to avoid witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband: take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavored to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other—that I had seen Mr. Judson for the last time, and that he was now probably in a state of extreme agony. In the evening I heard that the prisoners were sent to Ummerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass from Government to follow Mr. Judson, with my little Maria, who was then only three months old; and, with one Bengalee servant, set out on my journey. We reached the Government House at Ummerapoorah; and were informed that the prisoners had been sent off two hours before to Oung-pen-lay, (a place similar to Botany Bay,) whither I immediately followed. I found Mr. Judson in a most wretched state. He had been dragged out of his little room the day before: his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that, for six weeks, he was unable to stand. He was nearly exhausted with

pain and fatigue, when a servant of Mr. Gauger's who had followed his master, took from his head his turban, gave part of it to Mr. Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together; and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterward were informed that the Pagan Woongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition; but the King, suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

I here obtained a little room from one of the jailors, where I passed six months of constant and severe suffering. Mr. Judson was much more comfortably situated than when in the city prison, as he had only one pair of fetters; and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience; and my health, which had enabled me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders; and, for two months, was unable to go to Mr. Judson's prison. Our little Maria, who had just recovered from the small pox, was near starving to death, as I could neither obtain a purse nor a drop of milk in the village.—But our Merciful Father preserved us all, through these dreadful scenes; and, at the expiration of six months, an order arrived for the release of Mr. Judson, and I was allowed to return to our house in town.

The King was much in want of an interpreter; and, from selfish motives, had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese camp, then at Waalown, where he remained six weeks, translating for his Majesty: he was then sent back to Ava; and, as a reward for his services, ordered back to the Oungpen, to prison; but, before the order could be executed, I sent* Moung Ing to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us; and begged that he would intercede for Mr. Judson, and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. Judson, and took him to his house, where he was kept a prisoner at large nearly two months longer.

The British troops were now so rapidly advancing, that the King and Government felt the necessity of taking some measures to prevent their arrival at the Capital. They had, several times, refused to listen to the terms which Sir Archibald Campbell had offered; but they now saw that there was no other hope for the preservation of the "golden city." Mr. Judson was daily called to the palace, and his opinion requested in all their proceedings; and the Government finally entreated him to go as their Ambassador to the English camp. This he entirely declined; but advised their sending Dr. Price, who had no objection to going. Dr. Price being unsuccessful in his mission, on his return Mr. Judson was taken by force, and sent with him again. Sir Archibald had be-

fore this demanded us, together with the other foreign prisoners; but the King had refused, saying, "They are my people, let them remain." We then did not venture to express a wish to leave the country; fearing that we should be immediately sent to prison. Mr. Judson communicated our real situation to the General; who, with all the feelings of a British Officer, now demanded us in a way that his Majesty dared not refuse; and, on the 21st of February, after an imprisonment of nearly two years, we took our leave of the "golden city" and all its magnificence, and turned our faces toward the British camp, then within 40 miles of Ava.

No one can conceive our joy, when we had safely passed the Burman camp; for then we felt, indeed, that we were once more free, and out of the power of those whose *tender mercies are cruel*. The British General received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in his gun-boat. We deeply feel the kindness of Sir Archibald Campbell, for, under the directions of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him a hundred fold, and prepare him for the future enjoyment of heaven!

Rangoon, March 22, 1826.

We have, my dear Mr. Butterworth, safely arrived in Rangoon, and once more find ourselves in the old Mission House! What shall we render to the Lord for all His mercies!

You will see, from the public prints, the Treaty of Peace. We intend going to one of the places retained by the English Government, and endeavor once more to collect a little Church around us. Mah Men-lay and her sister we found at Prome; they are as pious as ever, and will follow wherever we go.

Burmah will yet be given to Jesus for His inheritance! We are not discouraged, but think our prospects brighter than ever. We shall have as many Schools as we can support at Mergui or Tavoy, to which places the Burmese population are flocking in crowds.

NORFOLK COLONIZATION SOCIETY.

A letter to the Editors of the N. Y. Observer, from a gentleman in Norfolk, Va. dated Jan. 31, 1827, says, "The Norfolk Auxiliary Colonization Society held its annual meeting last evening, which was numerously attended. Addresses were made, explaining the nature and object of the Society, and illustrating the influence it was destined to exert upon the future state of our country, and upon the moral and religious condition of Africa. Judging from the feeling which was manifested at the meeting, the South is awake to the importance of the subject. They wish, and have wished to emancipate their slaves, but thought it dangerous. They see that the danger is removed by the plan of the American Colonization Society.—A vessel has been chartered here to take out emigrants to Liberia. How many are going from Norfolk I do not know. Seventeen lately started from one town in North Carolina, to take passage from this port."

* I was then unable to move, having been ill with typhus fever in Mr. Judson's absence, in which I lost my reason, and was senseless several days.

PALESTINE MISSION.

IGNORANCE AND SUPERSTITION.

The following facts related by Messrs. Fisk and King, shew the awful degradation of those who are not favored with the light of the Gospel.

At Tyre.

Here I spent about a month, and made some efforts to establish a school for the education of Tyrian females, and was very near succeeding, when one of the principal priests rose up and said, "It is by no means expedient to teach women to read the word of God. It is better for them to remain in ignorance, than to know how to read and write. They are quite bad enough with what little they now know. Teach them to read and write, and there would be no living with them."

These words from a priest, were sufficient to frighten the whole Greek Catholic population. With indignation, I said to him, "Do these words proceed from the mouth of a priest, whose lips ought to keep knowledge? Art thou set here as a light to the people, and dost thou say, that darkness is better than light? St. Peter said, 'Add to your faith virtue, and to virtue knowledge;' how canst thou say, ignorance is better than knowledge?"

But though I did not succeed in my plan of establishing a school, yet I had frequent opportunities for reading the Scriptures, and conversing with the Arabs on the subject of religion, and showing them the ignorance and sottishness of their priests, who wish to have all around them as much in darkness as themselves; and I have some little hope, that the school will yet be established.

At Jaffa.

During our stay here, many very curious reports were circulated with regard to us, both among Christians and Mussulmans.

Some said that we bought people to our faith with money; and that the price we gave for common people, was ten piastres, and that those ten piastres always remained with the man who received them, however much he might spend from them.

Some said, that when a man engaged to be of our faith, we took his picture in a book, and, that if, at any future day, he should go back to his former religion, we should shoot the picture, and the man would die, although we should be in England, and he in Asia.

Signor G. D. informed us, that a Moslem came to him one morning, and told him he had heard, that there were men in his house, who hired people to worship the devil, and asked if it were true, saying, that if it were, he would come and join us, and bring a hundred others with him. "What," said Signor D. "would you worship the devil?" "Yes," replied the Moslem, "for the sake of money;" and I have very little doubt of his sincerity. The greater part of the people serve him now, and that, too, for very miserable wages.

Some said, that we had caused a great shaking in the city, meaning by it a moral commotion; and, among the Mussulmans it was reported, that we had actually caused an earthquake.

Our teacher, (Mr. Fisk's and mine,) was quite frightened to-day, when at prayers in the mosque. Some Mussulmans came to him, and told him

they had heard, that there were certain men here, whom he instructed in witchcraft, that they had made an earthquake in the city, and that it was they, moreover, who had caused the great earthquake at Aleppo.

Leaving the mosque, he came to us, apparently in great fear, and expressed a desire not to give us any more lessons.

Feb. 26.—He came and informed us, that two learned sheiks had called on him early in the morning to inquire whether it was true, that those men in the house of Domani (Mr. Fisk and myself) had caused an earthquake? He, in reply, asked them if they were fools? and if they thought any one but the Lord of all worlds, could make an earthquake? and whether they thought we were gods?

At Jerusalem.

29.—Set out for Jerusalem, where we arrived in the evening, after the gates were shut. The governor, however, very politely, ordered them to be opened, and we entered. Several of the Greeks came out with lanterns to meet us, and, at the Convent of the Archangel, we were received with open arms, and were informed, that when our coming was announced, prayers were offered for us by the Greek priests.

Our reception was truly gratifying and cheering, especially, as we had anticipated, or at least feared, some trouble, on account of the firman, and the strong enmity of the Roman Catholic priests.

Thus far have we been led along in safety by the Great Shepherd of Israel, and may all glory be to his name.

30.—Several of the Greeks sent us presents of bread and wine.

31.—In the afternoon, Signor Durogello, the Spanish Consul, arrived from Aleppo, to pay his devotions at the Holy Sepulchre.

April 1.—About noon, the Pasha of Damascus arrived with two or three thousand soldiers, and pitched his tent without the city, near the gate of Jaffa.

It is the custom of the Pasha of Damascus to come up hither once a year, to collect tribute, both from Christians and Mussulmans; and his coming is generally a precursor of distress and sorrow. It may emphatically be said, during his stay here, that "these be days of vengeance."

Towards night we went to the church of the Holy Sepulchre to hear the sermons of the Latin priests, and to witness their idolatrous worship. There were delivered, as is usual on the anniversary of the crucifixion, seven sermons. Four were in Spanish, two in Italian, and one in Arabic. "The first scene of the theatre," as one of their own priests, who assisted in the performance, remarked to us, was in the chapel of the Roman Catholics." Into this we entered a little after sunset, where we saw, arranged in order, and clothed in splendid robes, the priests of the Terra Santa. In a few minutes the doors were shut, the lights all extinguished, and one of these sons of darkness arose, and began a sermon in Italian. He had not uttered more than three or four sentences, before he began to tell how big the emotions were that filled his breast, and changed the tones of his voice much sooner than a common tragedian would have done in a French theatre; so soon, that no one, I presume, could have been affected

Indeed his art was so manifest, and ill-timed, that I could feel nothing in my own bosom but disgust. After having spoken fifteen or twenty minutes, he named the cross, and at that instant, a little door, which led into an adjoining apartment, opened, and a man entered with a light, bearing a large wooden cross. "Ecco vienne," cried the preacher, "nel momento proposito;" ("Behold it comes in the moment prophesied;") and kneeling before it, said, "Thee, O cross, we revere, and thee we adore;" ("Tu, O croce, ti reveriamo, et ti adoriamo.")

The second sermon was delivered at the place, where, it is said, the garments of our Lord were divided: the third, where he was beaten; and the fourth, where he was nailed to the cross. These were in Spanish.

At the last mentioned place, the cross was laid on the floor, and a wooden image about the size of a little babe, attached to it. As I saw the priests kneeling around it, with lighted wax candles in their hands, I said within myself, "surely ye have crucified to yourselves the Son of God afresh, and put him to an open shame."

After this farce, they brought the image on the cross to the place, where, they say, stood the cross of our Lord. There they planted it, and a sermon was delivered in Italian, which, though rather coarse, contained some just sentiments, with regard to the sorrows of the suffering Jesus. Towards the close, the speaker addressed the image, and concluded by saying, "We wait now for Joseph of Arimathea, to come and take down the body."

The pretended Joseph soon came, and with hammers and pincers drew out the nails from the hands and feet of the image, took it down with great apparent care, and wrapped it in a fine linen cloth.

From the place of crucifixion, the image was carried down to the stone of unction, and anointed with some kind of ointment, and sprinkled with perfumed waters; after which a sermon was delivered in Arabic. The sermon was long, the Arabic badly pronounced, and the speaker often broke out in apostrophes, and prosopopeias, addressing stars, rocks, angels, Jews, &c.; but I was pleased with it, as containing the birth, life, sufferings, and death of our Saviour, who, he said, laid down his life for our sins.

From the stone of unction, the image was carried to the sepulchre, and laid in the tomb, at the door of which a sermon was delivered in Spanish, and the scene was closed.

Seldom have I had such feelings with regard to the Christian religion; as I had while witnessing this tragic scene, acted in one of the most interesting, one of the most sacred places on earth,—on Mount Calvary,—in the house of God,—at the place where the Son of God suffered.—Never did I feel so ashamed of the name of Christian: I know of no scene on earth so calculated to make a man an infidel.

Pagan Christians! Idolatrous worshippers of Christ! Who can go to a Jew or a Mussulman, in Jerusalem, and ask him to embrace the Christian religion? Ye have defiled the sanctuary of the Lord, and put the Son of God to open shame!

4.—Held the Monthly Concert of prayer on the Mount of Olives. We commenced with the commission of our Lord to his disciples, to go into all

the world, and preach the Gospel to every creature. After this, we read other portions of Scripture, sung hymns, and successively offered up our petitions to the throne of grace, for the Jews, the Mussulmans, and the Christians of Jerusalem; for ourselves, our friends, the societies by which we are employed, and for the churches in our respective beloved countries; for kings, and all that are in authority, for pagan nations, and for the whole world.

Towards the close of our services, we were interrupted by some armed Turks, who treated us with rudeness, and bid us hold our tongues. One of them talked of striking Mr. Fisk with his gun, and I was not without fear that they might use violence.

From the Mount of Olives, we went down to Bethany, and from thence returned to Jerusalem.

In the evening we learned, that the Greeks were in great affliction, and that terror and distress were spread through the city. Last night, the Pasha took the Superior of the convent of Mar Elias, (a Greek,) and gave him five hundred blows on his feet, in order to make him confess, that he had concealed in his convent the treasures of the people of Bethlehem, who have all fled to Hebron. He also threatened to raze the convent to the ground, and to send his servants to search the great Greek convent at Jerusalem, and to take away whatever is pleasant to his eyes, in case the priests do not deliver to him, before the expiration of this day, a large sum of money.

The soldiers have been about the city, breaking open houses, taking men prisoners, binding them, beating them, and putting them in prison. This they do to Greeks, Armenians, Roman Catholics, and Mussulmans, so that the whole city is filled with consternation. The Greek Metropolitans are under guard, and soldiers are stationed in the different principal convents. Of all the inhabitants, none have so much reason to fear as the Greeks. They are poor; no pilgrims now come to bring them relief, and their country is at war with the Porte. Their countenances are pale with terror, and I may say, that, with very few exceptions, they are literally in tears. Our hearts sicken with the cry of grief all around us. Jerusalem now, "weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her; the ways of Zion do mourn, because none come to her solemn feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief; her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions. The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head; woe unto us, that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate."

The soldiers are around the wall, and we hear at times, or fancy we hear, the cries of those who suffer under the hand of Turkish cruelty.

6.—The affair is likely to be adjusted between the Pasha and the Greeks, by the sum of one hundred thousand piastres. He has withdrawn the guard from their convent, liberated the prisoners, and permitted the poor Superior of Mar Elias to be brought into the city. He is now in the great

convent of the Greeks. As soon as he was brought in, they sent for Dr. Dalton, who immediately went to his relief. Towards night, Dr. D. made him a second visit, and I went with him. One of his feet was swollen to a very great size, and the bottom of it bruised to a perfect pulp.

The manner of his flagellation was as follows: A cord was attached to a pole in the form of a cross-bow, and his feet placed between the cord and the pole, which was elevated by two men, one at each end, who turned it around till his feet were closely pressed between that and the cord. In this position, with his head resting on the ground, ten men fell to beating him on the soles of his feet with staves, which they clenched with both hands, so as to strike the harder. After these ten had beat him awhile, ten new ones were called. Thus were they changed four times, so that forty men were employed in beating him. He was then left on the ground, bare-headed, in the open air, without any sustenance but water, three days and three nights, having a rope several times put around his neck, with the threat that he should be hanged; and all this could not make his Grecian firmness confess what he had once denied.

SANDWICH ISLANDS.

LAHAINA, ISLAND OF MAUI.

School Examination.

On the 26th of October, the schools of Lahaina were all publicly examined. There were present, nineteen schools, containing *nine hundred and twenty two* scholars. Of these, more than five hundred were found able to read and spell correctly in the spelling book, and three hundred passed a good examination in all the printed books of the language. The school of Nahienaena, in a particular manner, distinguished itself for its improvement. It consisted of an equal number of males and females, thirty-six in the whole. They entered the house, with the princess at their head, with as much order and regularity, as the best regulated schools in America would have done. Their movements, their dress, and every thing about them, had so much the appearance of refinement, that all present felt for the time that they were in civilized society. They were examined in all the printed books of the language, and also in a manuscript translation of a Tahitian catechism on scripture names. During the whole of the examination there was only one word missed. The school repeated the whole of the scripture tract catechism, all the reading lessons that have been printed, also the Tahitian catechism on scripture names, and each repeated several hymns.

Could our patrons have been present, they would have felt, that their exertions for the people of Lahaina, had not been in vain. Since the examination, additions have been made to the old schools, and I have formed some new ones, till the whole number of scholars in Lahaina, amounts to about 1,400. The schools have also increased in other parts of the island. The whole number of scholars on the island at the present time, probably exceeds 3,000. Morokia and Ranai, have also received their proportion of teachers and books; but the number of pupils on those islands, I cannot well estimate; it cannot, however, be less than 1,000.

HAWAII.

Crater of Kirauea.

Jan. 5, 1826, Mr. Bishop, the Missionary at Hawaii, visited this volcano. He says, We started early on our way. Before we had travelled far, the sulphureous vapour, the wind being ahead, became very perceivable, and indicated our approach to the volcano. For many miles before we arrived there, the air was so much charged with this vapor, as to be very offensive, and, at times, almost suffocating. We arrived at the crater about 11 o'clock, by a path which led around to the southern side, at this time the windward, our approach to the other quarter being deemed unsafe. We found the crater much altered from what it was in the summer of 1823, when I visited it in company with Mr. Ellis, and others. I was greatly surprized to find, that since the visit of Lord Byron and company in June last, the crater had been filled, apparently, to the height of more than 400 feet with fresh lava. The smoke ascended in immense columns from a hundred blazing furnaces, and completely obscured the sides on the north and east, together with a greater part of the interior of the volcano. As the wind occasionally blew away the smoke, I could discover an immense number of fires, some spouting forth from cones that arose to the height of 50 or 100 feet above the surface of the surrounding crust of lava; and others boiling with the greatest agitation, like vast chaldrons of liquid fire, and every now and then sending forth a gust of vapor and smoke with great noise, when the view would again be obscured. The natives inform me, that after rising a little higher, the lava will discharge itself as formerly, towards the sea, through some aperture under ground. Having satisfied our curiosity, and taken some refreshment, as our company was about to separate, we sang a hymn, and all knelt down in prayer. We then parted with Hon-orii and his company, who returned from hence to Byron's Bay.

English Resident in Hawaii.

Rev. Mr. Bishop, in his journal at this place, one of the Sandwich Islands, gives the following account of a Mr. Young, with whom he spent a night. Dec. 14, 1825,—"This gentleman is nearly 80 years of age; and has resided on the island 40 years. He is an Englishman by birth, but followed the seas for several years out of Philadelphia; was in the confidence of his employers, and expected to be raised soon to the command of a vessel. His last voyage was in a ship trading to the N. W. coast of America. On her return from the N. W., orders had been given to her tender to meet the ship at this island, where they were to touch for refreshments. The tender arrived first and was immediately seized by the natives, and the crew all massacred, except Isaac Davis. Upon the arrival of the ship, the schooner was concealed to avoid detection. After trading with the natives awhile, Mr. Young obtained liberty to go on shore, and spend the day in viewing the country; but unexpectedly meeting with Isaac Davis, he learned the fate of the tender and crew. At night, when he sought an opportunity to return on board, he found every canoe prohibited from further intercourse with the ship. In this distressed condition, he had the pain to witness the ship, for three days successively, stand close in shore

after him, and then put out again to sea. On the third day, she was observed to stand nearer in than usual, when Mr. Young made every possible attempt to procure the means of returning, but in vain. The ship then fired a gun, and standing about, set her studding-sails to the breeze, and he soon saw her no more.—Young and Davis wandered from place to place dressed in the native habit, until, at the suggestion of Capt. Vancouver, Tamehameha gave them land. For Mr. Young's signal services in war, the king made him a chief, and gave him his niece in marriage. Her name is Kaoanaeha. This woman is still living with him, and has a large family of children, most of whom have arrived to years of maturity. The above particulars I have just received from Mr. Young himself."

By the importunity of Mrs. Young, Mr. Bishop was induced to spend the day at this place, in imparting religious instruction to herself and people. Passed the whole of the morning in answering questions of experimental and practical religion, and in giving advice and direction how they might best serve and worship God in their present condition, destitute of a spiritual guide. Mrs. Y. and several of her people have, for more than a year past, been deeply interested with religious things, and now, more than ever, deeply feel their need of some one to lead them to the knowledge of God and salvation. In her manner of conversation, there is much intensity of feeling, mingled, apparently, with true humility. Upon the whole, the word of God seems to have exerted a strong influence upon her, as well as upon some of her family.

INDIAN IMPROVEMENT.

From a Report of the Methodist Missionary Society of Tennessee, it appears that there are at this time twenty-one Missionary Stations among the Indians in the United States, occupied by Methodist ministers; and from all of them the last annual report is highly favorable. But it is a matter of great gratification to the Board, to be able to state, that the missions in the Cherokee Nation, under the care of the Tennessee Conference, have been hitherto signally successful.

About four years ago, the first Methodist Missionary visited this nation, computed to contain fifteen thousand souls. The first and second years only one missionary was employed, the third two, and during the past year three have been stationed in the nation. Two of these have taught school and preached as often as possible; the other has travelled extensively through the more thinly settled parts, and preached sometimes without an interpreter but generally through one. The whole amount expended upon this nation during the four years, has not exceeded sixteen hundred dollars; and what has been the result! A part of the nation has been taken into circuits, and is now regularly supplied with preaching. Many children have been taught to read the bible and to write. Agriculture is becoming a common occupation. Civil law is established throughout the nation. Camp meetings have been held among them for the four preceding years, numerous attended by the natives, who observed the utmost solemnity and decorum, and above four hundred of these perishing sheep of the wilderness, have been gathered unto the church, and now rejoice with their white brethren in the hope of their common rest.

The traveller on the high way, observing cottages rising up, regular towns erecting, farms opening, the Sabbath regularly observed, and an almost total change in the character and habits of this people, asks with surprise whence this revolution? We reply, the Lord Jesus, in answer to ten thousand prayers, is about to realize his Father's promise in receiving "the heathen for his inheritance."

POTTOWATOMY MISSION.

To the Rev. J. Emory, Cor. Sec. of the Miss. Society of the Methodist Episcopal church.

Reverend and dear sir,—Being appointed superintendent of the Pottowatamy mission, it becomes my duty to give you such information as I am in possession of relative to the same. This institution is in its infancy. We have established this mission on Fox river, twenty miles from its entrance into the Illinois river, on the Indian land. We have prepared a building thirty feet by fifty, with five rooms, two stories high, and some other buildings. We have opened forty acres of a farm. We have a school in operation with about twenty Indian children, who promise to learn rapidly. The Indians show great friendship to the mission, and manifest a disposition to have their children taught, and to hear the gospel themselves. The remote situation of the mission from the white settlements renders it difficult and expensive to procure the necessary supplies of provision, &c. The mission family consists of the missionary and wife, one teacher, two labouring men, and two women. The mission is necessarily involved in debt; but we have made arrangements to obtain the aid of the general government, allowed in such cases, and are likely to succeed; and if so shall be greatly relieved from our present embarrassments. I think this nation will receive the gospel. We greatly need a religious interpreter.

Yours respectfully, PETER CARTWRIGHT.
December 25, 1826.

BERKSHIRE HIGH SCHOOL.

A general sentiment appears to prevail, that a more extensive establishment of what are commonly termed *High Schools* for the instruction of youth is needed, in which all the important branches of education, requisite for their advancement in life, in its most useful occupations, shall be thoroughly taught. The public will be gratified to hear that a school of this character is in a state of forwardness in Pittsfield, Mass. and will be open on the 1st day of June next.

The large and beautiful ground, containing 20 acres, lately occupied as a *cantonment* by the United States, and sufficiently removed from the village, has been purchased of the government for this purpose, and very extensive brick buildings are erecting thereon. A distinguished Professor of one of our colleges, has been engaged to conduct the school as Principal, and the ablest and best qualified assistants in all the requisite branches of education will also be employed. As the School has been originated through individual effort, and depends upon its good and faithful management for its prosperity and success, parents and guardians will be satisfied that the Principal and his assistants must feel the most powerful inducement to promote and secure the great object of the trust reposed in them.

The school will be adapted to the instruction of children and youth of all ages, and suitable attendants as well as instruction provided for them; as also boarding, lodging, &c. under the superintendence of the Principal, together with that particular care and attention which parents would expect from a family competent to take the charge of such an establishment.

The town of Pittsfield is one of the most beautiful and healthy in the United States—is distinguished for the intelligence and good habits of its citizens, and is in all respects uncommonly well situated for the location of such a school. It is only a few hours ride from Albany, and near the Lebanon Springs; and while steam boats are running only 20 hours distant from the city of New-York, it is intersected by the river Housatonic, on which are numerous and extensive manufacturing establishments, where the pupils who are destined to engage in these great and growing interests of our country, may see practical illustrations of their nature and operation.

Particular attention will be given to the moral and religious instruction of the pupils. It may be needless to add, that the orthodox sentiments of the great body of Christians in this country, will be those inculcated.

The popular kinds of exercise will be adopted, and pursued with regularity for the health of the pupils.

A more particular notice of the plan of the school, studies, &c. will hereafter be given, and reference made to gentlemen in various parts of the United States.—*N. Y. Obs.*

SCHOOLS IN MASSACHUSETTS.

Returns from 214 out of 302 towns in the Commonwealth have been made to the Committee on Education, from which it appears that the sums raised annually for the support of these schools, amount to \$226,220, which is expended in 1726 school districts. The number of scholars under 7 years, 94,020; from 7 to 14, 54,293; over 14 years, 28,873. Total, 117,186; of which 62,417 are males, and 54,768 are females.

In the same towns are 953 private schools and academies, in which there are estimated to be 25,088 pupils, whose tuition amounts to \$192,455.

The number of children returned from 7 to 16 years of age, who do not go to school, is 2974; of children who do not go for want of books, 317; and of persons over 14 years of age who cannot read, 530.—*Patriot.*

American Colonization Society.—At the late Annual Meeting of this Society a Committee was appointed to prepare and cause to be translated into the several languages of most current use, in Europe and America, a memorial to the sovereign authority of every maritime nation on both Continents, earnestly soliciting the denunciation of the Slave Trade as piracy.

Emancipation.—Mr. Wm. Fletcher of Perquimans, N. C. was lost in the schr. Perquimans at sea recently. His will has just been opened, which provides that his slaves, twelve in number, shall, after the ensuing year, be emancipated; during which time they are to be hired out, for the purpose of raising funds to defray the expenses of sending them to Hayti or Liberia, whichever they may choose.

NARRATIVE of the state of Religion within the bounds of the Presbytery of Cayuga.

The presbytery of Cayuga, have at present 42 Churches under their care, to nine of which there has come within the past year a time of refreshing from the presence of the Lord. The Churches thus favored are those of Cortlandt Village, Marcellus, Genoa, Groton East, Cayuga, Auburn, Ithaca, Danby, and Candor.

The infant church at Cortlandt Village has been made greatly to enlarge the place of her tent. During the last winter a powerful work of the Spirit commenced in that place. The Spirit descended like a mighty rushing wind, and in its progress levelled many of the strong holds of sin, the Babels of spiritual pride, the encroachments of heresy, and the strongest fortresses of infidelity. Under the plain, unadulterated and unadorned exhibition of Gospel truth, small children, in connexion with confirmed infidels and bold blasphemers, were heard mingling their cries for mercy. But soon after the work had commenced with such flattering prospects, the pastor was brought down upon a bed of sickness, and during his confinement the revival experienced an interruption from which it has not yet recovered. Christians, however, have not ceased to pray for a still brighter vision of Jehovah's glory. They number more than a hundred of the fruits of this blessed work.

In Marcellus, the state of religion became more interesting about a year ago. There was some unusual engagedness amongst the members of the church. Christians seemed to feel the importance of shaking off their slumbers and awaking to greater prayerfulness and effort. The state of things continued gradually to improve till the months of April and May, at which time it became highly interesting. Many sinners became deeply distressed; and amongst others, some Universalists were heard anxiously inquiring, "What must we do to be saved," and almost daily some were added to the number of the faithful. But soon after this, the work suddenly stopped. Zion ceased to travail, and no more children were born. About forty are reckoned among the hopeful subjects of the work.

In Genoa, after a long wintry season, during which almost every thing seemed to have felt the chill of spiritual death, the vernal sun has returned with his life-giving influences. Some time during the month of February last, the church and congregation assembled to observe a season of fasting and prayer; and during the exercises of that day, there was visible some unusual solemnity. There were some "searchings of heart" among the people of God, who now began to feel the importance of strengthening the things that remained and that were ready to die. This state of feeling continued gradually to increase, till the united and agonizing cry of the whole church was, "O Lord revive thy work." The influence now extended to the unconverted, and the slumbers of death were broken. Throughout the whole congregation, there was very deep solemnity, and many were heard to ask the way to Zion with their faces thitherward. About 50 have hopefully passed from death unto life, and the hope is indulged that the Spirit has not yet departed.

To the East Church in Groton the past season has been one of uncommon interest. On the

members of that church God has been pleased to pour out a Spirit of grace and supplication ; and in evidence of the truth of the promise that He has never said to the seed of Jacob, "seek ye me in vain," they now tell of 150, who have begun their song of praise "to him that loved them, and washed them from their sins in his own blood."

Although the passing cloud of divine influence has distilled its blessings less copiously on the small church of Cayuga than on some others, yet hopes are there entertained of 25 as born again to a new and divine life. An alarming stupidity prevailed in that place till the month of May, when a cloud apparently freight with blessings, extended its skirt over them, but the weight of the shower passed by.

In Auburn, which has repeatedly heretofore been the scene of the Spirit's special operations, there is at present an incipient revival of cheering promise. Between 60 and 70, it is hoped, have shared its saving influence. Still it cannot be said that there is any thing like a general revival of religion in the congregation ; but the Spirit of Jacob seems to prevail in a remarkable degree amongst the members of the church, and we trust that from many hearts there daily ascends to God much of that effectual fervent prayer which is always availing. The grace of God which has been bestowed upon them, has appeared in the abundance of their liberality, wherein they have been greatly enlarged ; and it is to be hoped they may continue to abound yet more and more, and that their zeal may provoke many.

Upon the congregation in Ithica the Holy Spirit has come down with resistless and overwhelming power. Those doctrines of the cross which have ever been to some a stumbling-block, and to others foolishness, and against which the pride of the carnal heart has always aimed a deadly opposition, have there proved the power of God unto salvation. That congregation has the name of being always attentive to the means of grace, and on several previous occasions the humbling truths of the gospel have found their way to the consciences of numbers of the impenitent. But never before has that place been favored with a work so general in its influence. During the two past years, religion appeared in a very declining state, especially the last ; and it was not till the month of June, that the state of things became more encouraging. At that time three pious females, taking a view of the desolations of Zion, had their hearts drawn out in prayer to Israel's God. Like those pious Jews spoken of by the prophet, they spake often one to another, to encourage each other's hearts, and to strengthen each other's hands. Through their united exertions, a female prayer meeting was revived, which had been suffered to decline. The spirit of prayer thus enkindled, continued to increase and spread, till about the middle of October, when the whole church seemed to travail in birth for souls. This spirit of agonizing prayer was in most cases not general, but specific in its object ; taking hold of particular individuals ; and many times it would not be a parent, or a child, a brother or a sister, a near neighbour or a dear friend, but some one who was scarcely known in society ; some one whose case had never before excited any special interest. To such subjects the hearts of Christians would often be directed without their being able to as-

sign the reason, and would be drawn forth in the most agonizing supplications, while for the time the dearest friends who were in a Christless state, would be comparatively forgotten. These prayers in many cases received the most signal answers, and the promise was often literally fulfilled "While they are yet speaking, I will hear." While a little group of Christians would be gathered together with one accord in one place, to pray for some distressed sinner without his knowledge, light would break into his soul, and leaving his retirement for the purpose of informing his Christian friends that he had found the Saviour, he has discovered them agonizing at a throne of grace in his behalf. For some time after the commencement of the work, it was mostly confined to children ; but afterwards it almost entirely left the children, and passed up to persons of mature age. And of the 250 hopeful converts, are to be found persons of every age, of every class in society, of every complexion of character, and of every grade of mental cultivation. The libertine has been reformed, the man of strict morality has felt his need of that holiness without which no man shall see the Lord ; and many a cold professor has felt the anguish of a wounded spirit, and been brought again to cry for mercy. There has been nothing noisy or disorderly in their solemn assemblies, even when the excitement was at its height ; but while sinners have been suffering the most awful agony, so that their trembling limbs have been actually unable to support them, the house of worship, save the speaker's voice, has been silent as the grave. In most cases the distress of mind has been most pungent, produced by a strong conviction of an entire alienation of the heart from God ; and such convictions have usually been followed by very comforting views of Christ, as a Saviour Almighty, and in every respect all-sufficient. This revival numbers more than half, both of the teachers and scholars, of the Sabbath School,—and the precious work still continues.

In the congregation at Danby, the work has been quite as powerful, and perhaps even more so in proportion to its numbers than at Ithica. The commencement of the work in the two places was nearly simultaneous, and most of the remarks which have been made in reference to the work at Ithica, will apply also to that at Danby. The state, both of religion and of morals, had antecedently been very low ; but in the progress of the work, almost every house has been visited, and in some almost whole families have been taken. The hopeful subjects of the work, which is still in progress, amount to two hundred.

The revival at Candor is yet in an incipient state. Twenty have been hopefully converted, and thirty more are in a state of deep anxiety.

The aggregate of hopeful conversions noticed in the foregoing details, is nine hundred. Six hundred and seven have been added to the nineteen churches from which reports have been received, making an aggregate now in the communion of those churches, of 2,348. From twenty-three churches no report has been received.

As a general remark in reference to the above-mentioned revivals, it may be observed that we have heard of no extraordinary array of means, nothing but the foolishness of preaching, a plain and faithful exhibition of Gospel truth, the instruction of Sabbath Schools and Bible Classes,

and private addresses to the consciences of the impenitent. In almost or quite every case, we have heard of the conversion of sinners being preceded by a very uncommon spirit of prayer on the part of Christians. In regard to those places for which God had blessings in store, he seemed to say, "I will yet for this be inquired of by the house of Israel to do it for them." And in several cases this spirit of fervent wrestling with God was commenced amongst pious females. Oh that all our mothers and daughters in Israel, would feel that they have an important work to perform in relation to the kingdom of Christ.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 17, 1827.

GEORGIA AND THE CREEKS.

We learn from our southern intelligence that the Creek nation have been again compelled to call upon our Government for protection against the state of Georgia,—and to demand a defence of the rights and territory secured to them by the United States, by solemn treaty, no longer ago than the 24th of April last. The President transmitted to Congress on the 5th inst. a message containing an account of the transaction; and accompanied by the letter from the Agent of the United States with the Creek Indians, containing the complaint, and demand for protection.

To what lengths the mistaken and crazy policy of this state is eventually to carry it, we know not,—but we do know that the conduct of its authorities, their pitiable but disorganizing effrontery in their intercourse with the General Government, their senseless parade about State sovereignty and independence, has long enough excited the impatience and contempt of all rational men. No body has doubted the sovereignty of its authorities except when they have shown themselves slaves to cupidity and passion—and no body has disputed their supremacy over every thing, but laws and treaties, their equals and their betters. But many have doubted the wisdom and independence of a people who will persist in placing such Rulers over them. It becomes a people, to say the least, who pretend to be so tenacious of State sovereignty, and who make so much show of sensitive pride, to beware that they take no steps from which they cannot recede without humility and disgrace.

The nature of the aggression and the steps which have been taken by the Executive, will better appear from the following extracts from the message of the President to Congress.

"The complaint set forth in the letter, that Surveyors from Georgia have been employed in surveying lands within the Indian territory as secured by that Treaty, is authenticated by information unofficially received from other quarters, and there is reason to believe that one or more of the Surveyors have been arrested in their progress by the Indians. Their forbearance and reliance upon the good faith of the United States, will it is hoped, avert scenes of violence and blood, which there is otherwise too much cause to apprehend will result from these proceedings."

"Instructions have accordingly been given by the Secretary of War, to the Attorney and Marshal of the United States in the district of Georgia, to commence

prosecutions against the Surveyors complained of as having violated the law, while orders have at the same time been forwarded to the Agent of the United States, at once to assure the Indians that their rights, founded upon the treaty and the law, are recognized by this government, and will be faithfully protected, and earnestly to exhort them by the forbearance of every act of hostility on their part, to preserve unimpaired, that right to protection secured to them by the sacred pledge of the good faith of this nation. Copies of these instructions and orders are herewith transmitted to Congress."

"It ought not, however, to be disguised, that the act of the Legislature of Georgia, under the construction given to it by the Governor of that State, and the surveys made, or attempted by his authority, beyond the boundary secured by the Treaty of Washington, of April last, to the Creek Indians, are in direct violation of the supreme law of the land, set forth in a Treaty, which has received all the sanctions provided by the Constitution, which we have been sworn to support and maintain."

"In the present instance, it is my duty to say, that if the Legislative and Executive Authorities of the State of Georgia should persevere in acts of encroachment upon the territories secured by a solemn Treaty to the Indians, and the laws of the Union remain unaltered, a superadded obligation, even higher than that of human authority, will compel the Executive of the United States to enforce the laws, and fulfil the duties of the Nation by all the force committed for that purpose to his charge. That the arm of military force will be resorted to only in the event of the failure of all other expedients provided by the laws, a pledge has been given, by the forbearance to employ it at this time. It is submitted to the wisdom of Congress to determine whether any further act of legislation, may be necessary or expedient to meet the emergency which these transactions may produce."

JOHN QUINCY ADAMS.

Revivals.

We mentioned in our last, that there was a revival of religion extending over several towns in Columbia co. N. Y., and Berkshire co. Mass. adjoining. In a letter since received from a friend in Canaan, N. Y., we learn that the work is still increasing. Under date of Jan. 14th, our correspondent says:—

"Your paper tells us of revivals all around us, and even in Richmond, our bordering town; and now I think it would do you good to hear that a precious revival has commenced in this place. What other tidings can give so much joy to the friends of Zion? But when it comes from our kindred according to the flesh, and really affects any of them, it must be peculiarly pleasant. For a few weeks past, God has done great things for us, whereof we are glad. Last Thursday, invitation was given to those indulging hope to meet at 2 o'clock, for instruction. Rising of 30 appeared, and more attended the anxious meeting at evening.

"Jan. 31.—The good work has progressed, and is still increasing. I should judge the number had nearly doubled. Eight or ten new altars have been erected. Several who have passed the meridian, feel that their past lives have been lost: they have given up their moral goodness, and feel that they are guilty sinners. Their hearts are warmed, and their tongues loosened, in confession and praise: and there is a flock of youth, whose faces shine in the beauty of a good hope through grace.

"Feb. 7.—The good work still goes on, and with greater power than ever, and it is very precious to aged sinners. One who has lately yielded, said last night in meeting, that if he had died ten days ago, his soul would have been lost, but now he had hope of mercy. Thus does the Lord work, and glory be to his name."

We learn that there is a precious revival in Westbrook, a parish in Saybrook. Between 40 and 50 are rejoicing in hope.—And in Guilford, we understand, Christians are admonished to gird themselves, for "behold there ariseth a little cloud out of the sea." We hope they will not lose sight of it until the heavens are "black with clouds and wind, and there is abundance of rain."

NEW-YORK CITY.

The cheering intelligence we receive from other places, says the N. Y. Observer, naturally leads us to inquire, what is the state of religion among ourselves. We know that many thousands would experience a thrill of joy inexpressible, could we record that there was in reality a general revival in this city. And doubtless some thousands in our own churches are now prepared to welcome such an event with holy ecstasy and with thanksgiving to God.

And why should it be thought a thing impossible with God, that this whole city should be moved by the breathing of his Spirit? Is the Lord's hand shortened, that it cannot save? Is his ear heavy, that it cannot hear? Are not rational souls as precious here, and as susceptible of conviction, as in other cities and towns now specially visited by the Holy One? Is not time, with its tremendous sweep, here hurrying its thousands every year to the tomb, and to their last account? And is not the glory of the Redeemer in the repentance and salvation of these multitudes, an object of sufficient magnitude and grandeur to call forth the earnest and united supplications of those who have power with God? At present we can only say, that in at least six or eight of our churches there seems to have been awakened within a few days an unusual and simultaneous conviction, that *something must be done*. We just allude to these signs, that others, who love Zion, may be apprized that God is of a truth in the midst of us, though the multitude know it not; and is manifestly saying to his chosen, "Prove me now—if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A letter from a gentleman in New-Haven, to his friend in this city, dated Feb. 1, 1827, mentions that a revival has recently commenced in Ellington, Conn. "In Hartford, a Mr. M——, a leader among the Universalists, has been brought into the fold of Christ, unexpectedly to all. I was told to-day, that Mr. B——u of Boston, had been sent for to help them.—He attributes the conversion of Mr. M—— to the work of the Devil. By the way, he professes not to believe there is any Devil.—On the first Sabbath in January, within 26 miles of Hartford, including Springfield, however, which is 28 miles distant, as many as 700 souls were added to the Congregational Churches."—*ib.*

The following letter to the Editor of the N. Y. Baptist Register, from Eld. Fuller, the Agent of the Literary and Theological Seminary at Hamilton, who has been travelling in various parts of the country, furnishes additional intelligence of the progress of Zion, and the spirit of benevolence.—*Ch. Watchman.*

ELBRIDGE, Dec. 30, 1826.

DEAR SIR,—In the churches through which I have

passed, I have found in Poultney, Vt. some attentions. In Granville, a revival has just commenced. In Hebron, they opened their new meeting-house the week before I was there. There has been a special work in the village of Fort Ann the season past. An interesting attention has just begun in the village of Saratoga Springs. Delphi, Fabius and Tully, are still sharing in the distillings of divine Grace. Some mercy drops have fallen in Elbridge, where there appears to be a sound of rain. Three were received by baptism last Lord's day. Three others were baptized two weeks before.

To the subject of a well enlightened ministry, I find, generally speaking, an increasing interest, and a liberality beyond my most sanguine expectation, to contribute to its support. A general interest in the Mission cause exists, especially where your most useful paper, or a like vehicle of religious intelligence has circulated. The heart and hand have been open and ready beforehand, to communicate.

C. M. FULLER.

Rev. Jesse Mercer writes from Washington, Gen. that there is a great reformation; from 80 to 100, of different denominations, being supposed to have experienced religion within two or three months.

For the Religious Intelligencer.

MOTIVES TO THE STUDY OF THE SCRIPTURES.

The inducements to the study of the Bible are many, and very various. To this sacred volume are we indebted for the only rational account of the creation we possess. True the atheist has spoken of a congeries of atoms meeting by chance, and forming a world, without asking for a creator of those atoms. The heathen has called in the aid of the comets, without reflecting that they must have had a creator. With what pleasure do we turn from these absurd speculations, to the simple and concise narration of Moses. "In the beginning God created the heavens and the earth," &c. With no parade of second causes, "He spake, and it was done; He commanded, and it stood fast," and thus must stand, during his pleasure.

To the Bible we are indebted for the early history of our race. Created by God in his own image, they were placed in a situation presenting every thing delightful to the taste, or pleasing to the eye. Blessed with the presence of his Creator, and the approbation of his God and his own heart, he offered his morning and evening hymns of praise, from a cheerful, humble heart. The tempter came, and man transgressed. Banished from his blissful seat, we find him a wanderer in this dark world, in hostility with his Maker, a slave to his own passions, and doomed to misfortune and disappointment, to sickness, sorrow, pain and death. Oh, how fallen! how degraded! His history is continued, and must be peculiarly interesting to every one.

The Bible commands our attention for the beauty and sublimity of its composition. We look in vain, among profane writers, for the strong figurative language of Isaiah and David; or for the language of tenderness and humble submission, which is found within the sacred volume on almost every page.

But the Bible has claims of infinitely higher moment than these. It was a question often agitated by the wisest men of Greece and Rome, whether the soul existed after death. Some of them seemed, at times, to be decided; at others, they showed themselves still in darkness and gloom. The mass of the people lived and died, with as little light on the great question of existence or annihilation, as the brutes. The most enlightened, groped their way, with but here and there a ray of light. But if satisfied that the soul was immortal, still they had no knowledge of its situ-

CORRECTION CORRECTED.

MR. WHITING—

We much regret the necessity of troubling your readers, with a dispute which can afford them little edification or profit. Yet it may be our duty as it certainly is our privilege, just to inform them that the nameless writer who found a place in your columns of Jan. 20th, under the signature of "Manchester Church," has given them statements, as we believe, very wide from the views and feelings of the body of that Church.

That a precious revival of religion was enjoyed here during a great part of the ministry of our last pastor, and that that revival was manifestly interrupted by a "lamentable dissension" in the body of our Church, are facts too well known in this region to admit of controversy. By the Records of our Church it appears, that Rev. Horatio A. Parsons was ordained here May 20, 1824.—That the first subsequent addition to the Church, was July 22, of that year.—That from that time, till Dec. 30, 1825, thirty-five were added to the Church; ten by letter, and twenty five by profession. We are a small parish; and the divine work was at no time universal, yet a still small voice was heard among the people for a long time. The divine presence seemed in a great measure withdrawn in the fore part of the summer of 1825, but about September and October of that year, we enjoyed one of the most sensible scenes of the revival; and the effect did not entirely disappear for a number of months. At the meeting of our Consociation in the June following, a return was made of the fruits of the revival, not of the precise number added that year. From that return, no doubt, minutes were taken as usual, for the report of our delegates in the General Convention, the September following. And it would seem unreasonable to demand that returns received in this way, or indeed in any way, should all be carried forward to the completion of an exact year, or of any precise period immediately antecedent to their being published. Will it not satisfy the reasonable, if the details comprise nothing previously published by the same body. This we believe to be the fact in the present case. And it certainly does not appear from the Records of the Convention, that the revival in Manchester was overrated; as they report a less number than that received by our Church in about seventeen months, and a number were also added to other denominations among us.

Now Sir, whether there be an intentional deception, or indeed any error in this thing, to justify the strong interrogations and insinuations of your anonymous correspondent, against the ministers of the General Convention of Vermont, the Christian community must judge.

We will only add, that we know of nothing in the manner of the dismissal of our last pastor, which was irregular or unusual. By vote of the church, at his request, a highly respectable mutual council was called, who advised his dismissal, and gave him a particular and very ample recommendation to the Churches of our Lord.

ISAAC BURTON,
ASA LOVELAND,
Officers in said Church.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society, acknowledges the receipt, during the month of December,

tion in eternity: Whether it was consistent or possible for Deity to forgive transgressions, was to them unknown: and their highest hopes extended no farther than a region of sensual indulgence, under the dominion of the god of beastly pleasures. How different the situation of the man of the most moderate understanding, with the Bible in his hand. Through the medium of this, He who created the soul, and who is to rule through eternity, has condescended to answer, and not only to declare the soul shall never die, but to point out the means of its happiness. We can scarcely open the Bible, but we find eternity stamped on its pages, by the unerring pen of Infinite Wisdom. How invaluable this blessed volume!

The time was, when communications were made directly from heaven to guilty men. The trembling earth was caused to give testimony for her Creator. The sun has been veiled in darkness; the earth has quaked; the rocks have rent; and all this that the revelation contained in the Bible, might be proclaimed to the world. But the work is finished, the scroll is complete; and this single solitary volume, with its chapters and verses, contains all we have to direct us in our journey to eternity. A revelation, to promulgate which, Jehovah descended, surrounded by clouds, with the thunder and the lightnings at his feet, to hold converse with a feeble mortal, while Sinai trembled to her centre; to promulgate which, the prophets have prophesied and prayed, and the Psalmist has sung. This volume contains all for which the charity of God has so often descended to earth; all for which angels have been sent on errands of love and mercy. Jesus has left the bosom of his Father, and roaned, and bled, and died, that the message of redemption might be proclaimed to guilty man; and shall we consider this volume as unworthy of our diligent attention. Behold your God, your Creator, your Redeemer in the manger at Bethlehem; and follow him during his residence below. View him at the judgment-seat of a creature of yesterday, a frail feeble worm of the dust, betrayed, forsaken and dejected. Stand by him in the garden, and hear his agonizing cries. Go with him to the closing scene on Calvary; and feeling that all this was necessary, that pardon might be held out to ruined man; that this was but a part of the price at which the Bible has been given to the world, can it be considered of less than infinite value.

We speak of the splendid libraries of kings and nations, numbering their hundreds of thousands of volumes. But when we compare them with the library of the humble Christian, who has but one volume, and that the Bible, how insufficient, unsatisfying and comparatively worthless they appear. By their destruction, the path of men to wealth, to honor, or literary fame is obscured. But take from the Christian his Bible, and for a heaven of purity and holiness, for the society of angelic beings, and the favor of his God and Redeemer, his satisfying portion, you give him annihilation, or an eternity enlightened by no gleam of satisfying hope, no ray of consolation. You have taken from him his day of sacred rest, and the sweet communion with his God below, and given him the low and grovelling pleasures of the carnal heart. For without the Bible, where is his knowledge of a Saviour, where his promise of a happy eternity, where his compass and chart to direct him in his way thither. Take from the sinner his Bible, and you leave him with all his depravity, an enemy to God and holiness, with no balm for his wounds, with no offered sceptre of mercy. Take from the world the Bible—the picture is too dark—Come, then, to the study of this invaluable, this infinitely valuable book. Here the dark veil is removed, and eternity brought to view. Here pardon for the penitent, purchased by the Redeemer's blood; and through this sacred volume is brought to light life and immortality.

of the sum of \$4,875 26; of which \$1,874 47, were for donations, and \$2,998 79, for Bibles and Testaments sold.

To constitute Ministers Members for Life.

Rev. Richard Slayter, Claverack, N. Y.—by benevolent Members of his Congregation,	30
Rev. Michael Swing, of the Methodist Epis. Church, Bridgetown, N. J.—by the Cumberland Bible Society,	30
Rev. Stephen Sanders, of the Presbyterian Church at South Salem, N. Y.—by Lads of his Congregation,	30
Rev. Ebenezer Mason, of the Reformed Dutch Church, Brooklyn, L. I.—by the Ladies of his Congregation,	30
Rev. Aratus Kent, Suffield, Conn.—by individuals of that Congregation,	30

To Constitute Laymen members for life.

John Campbell, New-York city,	30
Wm. Walker, Sen'r. Esq. Putnam Co. Ga.	100
Mrs. Eliakim Read, Greenville, Greene Co. N. Y.	30

The issues from the Depository of the American Bible Society during the month of December, were

Bibles,	2260
Testaments,	2980

Total. 5240—Value \$3036 27
J. NITCHIE, Ag't. Am. B. Society.

PRAYER FOR COLLEGES.

[EXTRACTS FROM A SERMON.]

The population of our country, doubling every 25 years, spreading in every direction, thickening in every quarter, becoming daily more convinced of the value of a pious well instructed ministry, will demand, in 20 years, three times the number of such ministers, that could now find a support, and six times the number now in the country. And what are our prospects for a supply? Alas! they are such as compel me to shudder, while I expose them to your view. While the demand is by no means supplied, one and another are frequently called off by sickness and death; and the number preparing to fill their places, and to carry the gospel to the destitute is small. Perhaps there are now from 600 to 700 young men, in the different stages of an education preparatory to the ministry in the Congregational and Presbyterian churches in our country. Most of these will be in the ministry, in an average of four or five years; and we may calculate on an equal, or perhaps a little larger number every succeeding five years. But this number will not supply the demand of our own country, if no greater than at present. How then are the future increased demands of our multiplying population to be supplied? Can we think of giving up the whole of our rapidly settling new country, and all its rising towns and villages, to the guidance of ignorance, or to infidelity, vice and destruction? Other denominations of Christians are making laudable efforts to increase among them the number of pious well instructed ministers, and will do much. We bless God for it, and wish them the happiest success.

Now think of the probable demand, a few years hence for foreign missionaries. The means of our foreign mission board are increasing, and with proper exertions among Christians, they must be soon more than doubled, and the demand for missionaries will increase more rapidly. The prospect now is, that in a few years, many of our foreign missionaries will derive a large portion of their support from the people among whom they labor. This will leave the means of our board to be em-

ployed in establishing new missions, and sending out larger numbers of the ambassadors of life.

Nations are casting away their idols and embracing the gospel and the habits of civilized life that always attend it; and will they not feel bound to support those who have labored so successfully for their good? Whole villages, even in bigoted India, are casting down their idols, and turning their temples to Christian churches; and will they not devote a part of what their false gods demanded, to the service of him that redeemed them? Will they not by it supply the daily wants of those by whose labors they have been freed from the heaviest yoke, that ever ground a human soul to the dust. The heathen world is full of temples, and Mahomedan countries abound with mosques; and who can say but God may have allowed them to be built, that they may be ready prepared for churches and school-houses where his name shall be made known to the people? The absurd superstition of those countries has been supported at an immense expenditure, and it may be that God has allowed such habits of liberality to be formed, that the people might be prepared to assist by like sacrifices, in evangelizing the world? Let but a fourth of this expenditure be consecrated to God's service, and there will be no want of support to any number of preachers of the gospel. Then thousands and tens of thousands of able faithful preachers might be poured into heathen countries, and nothing but a want of persons prepared to go, need set bounds to the number sent.

Let us then brethren cry earnestly to God, for his spirit to be poured out on our young men, especially on those in our colleges, that wherever there is a call for a messenger of mercy—whenever it is asked, whom shall we send, and who will go for us? there may stand ready some young Isaac, his mind well stored with knowledge, his heart glowing with devotion, and beating high for Christian enterprise—his lips touched with a live coal from the altar of God—who shall cry “Here am I send me.”

By a short article published in the Recorder and Telegraph a few weeks since, it appears that a large number of the colleges in our land have never been favored with a revival of religion. To all such, as well as to those which have been thus favored, but are not now, the following facts, which are believed to be as accurate as the nature of the case will admit concerning the successive revivals in Williams' college, may afford encouragement to prayer.

Revivals of Religion in Williams' College since 1806.—The benefits of the first revival extended to the classes of 1806, 7, 8, and 9. Of the subjects of this revival thirteen were added to the church, of whom nine became ministers of the Gospel. Ten others were supposed to be subjects of the revival, who were not added to the church at that time; of whom several have since sustained an honorable Christian character, and exerted a powerful and salutary influence on society. In consequence of this revival, the religious influence in College was increased nearly one half.

The benefit of the second Revival extended to the classes of 1812, 13, and 14. Of the subjects of the second revival, twenty-one were added to the church; of whom thirteen became ministers of the Gospel, several others felt the power of this re-

vival, and their lives have since proved that the effect produced on their minds was not transitory. In consequence of this revival, the members of the church were increased more than one-half, and the standard of piety was raised, and the religious influence much extended.

The benefit of the third revival extended to the classes of 1815, 16, 17, and 18. Of the subjects of this revival, twelve were added to the church; of whom nine became ministers of the Gospel. Several others received very salutary religious impressions, whose lives have since shewn the value of this revival to them.

The fourth revival was not powerful. The church was refreshed; but few of the impenitent were converted.

The benefits of the fifth revival were great, and extended to the class which received their degrees in 1826, and the three other classes connected with the College at the time. This revival commenced in the autumn of 1825, and till the close of the first term, the power and grace of God were most astonishingly displayed. Very few, if any, among all the students who were present at the time, remained unaffected. Sixteen were added to the church, and eleven others expressed a hope, that their hearts were renewed by the Holy Ghost.

Remarks.—1st. Very few of the students who were even supposed to be subjects of these revivals, have failed to exhibit in their lives the fruits of the Spirit.

2d. A very large proportion of the whole number have become useful ministers of the Gospel.

3d. Vastly more has been done for the increase of the church by additions from among the students, during the continuance of these Revivals, than during all the rest of the time in 20 years.

4th. A man who can resist the conviction of the importance of revivals of Religion, after receiving the knowledge of such facts, ought to ask himself whether his own heart is right with God.

Rec. and Tel.

PREMIUM TRACT ON CHRISTIAN EDUCATION.

The Committee of Publication of the American Tract Society, to whom was committed the duty of awarding a premium of fifty dollars for the best Tract on Christian Education, have now to announce the result of their deliberations.

Forty-five Tracts, without the names of their respective authors, were submitted to the Committee by the Corresponding Secretary, as received by him within the time limited for presentation. After a careful examination of the whole, the Committee have unanimously awarded the premium to Mrs. Mary H. Cornelius of Andover, Mass.—The Committee are happy in expressing their favorable opinion of several of the other Tracts, and have resolved, if the approbation of the author should be obtained, to admit one of them into their series. By order of the Committee,

JAMES MILNOR, *Chairman.*

Obituary.

DIED.—At Farmington, on the 1st inst. Rev SAMUEL H. COWLES, aged 29, of pulmonary consumption. He was graduated at Yale College in 1821, and completed the prescribed course of studies in the Theological Seminary, Andover, Oct. 1824. The same month he was licensed to preach the Gospel, and the same month was

attacked with bleeding at the lungs; after which she gradually declined till death, having officiated in the desk but in two instances. He was strong in body and strong in mind: his talents, piety, and devotion to the cause of benevolence, especially of Colonization, were of a high order, and promised very much had his life been spared. Many relatives and friends mourn his untimely death, but are consoled by the fact that his death was peaceful, and the belief that his immortality is blessed.—*Courant.*

At Hartford, Mr. Stephen Dodge, aged 54.

At Woodbridge on the evening of the 30th January last, widow Abigail Austin, 89.

At Chatham, on the 3d inst. Mrs. Abigail Miles, wife of the Rev. Smith Miles, rector of Christ Church.

At Durham, Mr. Albert Camp, aged 22; Mr. Daniel Southmayd, aged 24.

At New-Milford on the 5th inst. Mr. Jonathan F. Downs, aged 39.

In this city, *Sylvia Duplex*, a colored person, aged 39. Miss D. was a native of Southington in this State.—Her parents, with a numerous family of children, succeeded in their efforts to give their children a good common education. Sylvia was favored with the early instruction of a pious mother, and she afterwards lived in families where she had many opportunities of improvement. Thus favored of God above multitudes of the people of color, she formed regular, economical, and domestic habits. But she remained unreconciled to God until the revival in 1815. At this period she was living in this city; when it pleased the Holy Spirit to convince her of her lost and ruined state, and when nearly sinking in despair, it is believed she was enabled to lay hold of Christ, and submit to the righteousness of God. From that moment peace flowed into her soul, and in a few months though with trembling, she ventured to acknowledge Christ by uniting with the First Church.

It is believed, that when the African Society, of which she was a member, was formed in this city, two years since,—she joined it from a sense of duty, and a desire to further the efforts which are now making to improve and save her brethren according to the flesh, as it was a great trial to her to leave the sanctuary which she had so long attended. Anxious to know the will of God, she studied the Bible daily with prayer, and attended the Bible Class of Africans. She was thus prepared to instruct her Class at the Sabbath School, in which she took a deep interest. Not discouraged at the degraded state of a large part of the adult colored population,—she saw their hope in the rising generation, and although by her conversation, example, and efforts, she sought the good of all, she labored most with the children. Her manner of living was exemplary, and her attendance upon all the means of grace uniform. The promises of God in Jesus Christ, were her support. With regard to temporal things, she was never much elevated by prosperity or cast down by adversity. Her motto generally was when things looked dark, we will trust to Providence. She thought soberly of herself. She seemed to realize the depravity of her heart, and ascribed every victory over sin, to the grace of God. The doctrines of grace she believed firmly, and they were to her a rich source of consolation. During many heavy afflictions, her attachment to Christ increased, and within the last year she seemed to be preparing rapidly for heaven. Several weeks before her death she had been indisposed, and when she was not thought in immediate danger, she expressed her conviction that she should not recover. In conversation with Christian friends, she said she felt humbled that she had lived no nearer to God, at the same time expressed great confidence in Christ, and a willingness to depart and be with him.

A few days afterwards a violent fever laid her prostrate, and she soon became unable to converse. Among the last words which she was heard to speak, were the following—in prayer: "Thy will be done." She fell asleep in Jesus on the morning of the 13th of January last.

Though to the world the death of this humble believer may appear of no great moment, the children of God who knew her—uniting with the bereaved friends, will weep (though not without hope,) over the grave of their zealous and praying sister. The society to which she belonged, feel that they have lost a valuable member—the Sabbath school an intelligent and devoted teacher. That this example may encourage the benevolent in their exertions for the improvement and salvation of the people of color, is the prayer of the writer.—*Communicated.*

Poetry.

THE INVOCATION,—BY MRS. HEMANS.

Written after the Death of a Sister-in-law.

ANSWER me, burning stars of night!
Where is the Spirit gone,
That past the reach of human sight
Even as a breeze hath flown?
—And the stars answered me—"We roll
In light and power on high;
But, of the never-dying soul,
Ask things that cannot die!"

Oh! many-ton'd and chainless wind!
Thou art a wanderer free;
Tell me if thou its place canst find,
Far over moont and sea?
—And the wind murmur'd in reply,
"The blue deep I have cross'd,
And met its barks and billows high,
But not what thou hast lost."

Ye clouds that gorgeously repose
Around the setting sun,
Answer! have ye a home for those,
Whose earthly race is run?
—The bright clouds answer'd—"We depart,
We vanish from the sky;
Ask what is deathless in thy heart
For that which cannot die!"

Speak, thou voice of God within!
Thou of the deep low tone!
Answer me through life's restless din,
Where is the Spirit flown?
—And the voice answer'd—"Be thou still!
Enough to know is given;
Clouds, winds, and stars their task fulfil,
Thine is to trust in heaven!"

LONG LIFE.

Should our lives exceed the term of nine hundred years,
like Methuselah, yet all the length of life once passed,
and pass it must were nothing; and between him who
lives but ten years, and he who lives a thousand, the end
of life and the unavoidable necessity of death once come,
all is the same; save only, he who lives longer, departs in-
to eternity more heavily laden with sins.

AN ILLUSTRATION.

"When I was among the military," said a Hottentot to a Moravian Missionary, "and somewhere stood sentinel, as I was thinking about the state of my soul, I observed a rotten leaf of an Indian fig (*cactus*) out of which a fresh bud was sprouting. It struck me that this rotten leaf was an emblem of myself; for I am quite as corrupt as the rotten leaf, full of sin and of evil; but the almighty power of God can yet make a living bud spring forth, even out of my corrupt heart, and impart life and salvation to me. Since that time he has done it and has had mercy on me out of undeserved love and favor; so that I may now praise and thank Him for having drawn me to himself."

SUNDAY SCHOOL ANECDOTE.

A little boy six years old, belonging to the Sunday School, hearing one Sabbath from his instructor, that parents should pray for their children, went home and began

to request his mother to pray for him. The mother had never prayed for herself, and of course paid no attention to him; the next day he spoke to her again, but she did not comply. Shortly after he was taken sick, and then again urged upon her the duty, when she made the attempt. She has since united herself to the church.

MEETING FOR THE GREEKS.

On Thursday of the present week, the ladies of New-Haven, whose tender sympathies are ever alive to the sufferings of humanity, assembled at the Lecture Room in Orange-street, for the purpose of devising some method of contributing to the comfort of the wives and children of the poor Greeks. Although the day was stormy, a respectable number convened, and having appointed a Moderator and Secretary, adopted the following resolutions:

Resolved, That a committee of eight be appointed, whose duty it shall be to receive contributions in money or other articles,—and to make all necessary arrangements for making up the various articles of clothing which may be contributed, and transmitting the same to the Greek Committee in New-York.


Resolved, That meetings be held on Monday afternoon at 2 o'clock, in five different places in this city, where the ladies will meet to sew for the Greeks, viz. at Mrs. Lefingwell's, Chapel-street—Mrs. Birch's, Grove-street—Mrs. Dennison's, Temple-street—Mrs. Darling's, State-street, and Mrs. R. Hotchkiss, Meadow-street.

All ladies residing in these respective neighborhoods, who feel interested in this benevolent object, are invited to attend.

We understand several valuable donations in money and useful articles, have already been received, and we sincerely hope the ladies will not be idle for want of materials. Any light articles, such as calicoes, gingham, or any kind of cotton goods, or money to purchase them, left at any of the above mentioned places, will be appropriated to this object.

CONCERT OF PRAYER FOR COLLEGES.

Thursday, the 22d of February inst. will be observed by Christians in many places as a day of fasting and prayer in behalf of our Colleges. We understand the day will be observed by the Church in Yale College, and that a sermon will be preached on the occasion by Professor Fitch. We hope the friends of Zion in this city and elsewhere, will unite their supplications.

 *An Apprentice to the Printing business* is wanted at the Office of the *Religious Intelligencer*. A lad of steady habits and good recommendations, who is fifteen or sixteen years of age, will be taken on trial, if application is made soon.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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